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ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਮਨਮਾਣਿ॥

Divine Revelation



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by

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Contents



Foreword	4
The Holy Scripture	6
Uniqueness	7
Editorial Pattern	8
Why Edited ?	9
Sequence of Bāṇī	18
Sequence of Rāgas	19
Sequence of Poetic Forms	21
Total Contributors	22
Sequence of Contributors	23
Gurū Sāhibān	23
Bhagat Bāṇī	36
Composition of the Bhaṭṭ	53
Other Contributors	61

Foreword

The 400th anniversary of the installation of Sṛī Gurū Granth Sāhib assumes a special significance and is being celebrated the world over. Heterogeneity of linguistic structures amidst a perfect homogeneity of thought process is the hall mark of Gurū Granth Sāhib. This unique holy scripture is unique in many ways. It is the only religious scripture that enjoys the distinction of being compiled and edited by the Prophet of Sikh religion, the fifth Master, Gurū Arjan Dev himself. It contains the compositions of holy men drawn from all parts of India, belonging to different faiths, speaking different languages, following divergent cultural traditions, placed in many caste categories - both high and low, existing in different periods of time but united only by the divine nature of the message contained. Gurū Granth Sāhib is the only holy scripture that has been bestowed Gurūship by the Prophet to replace the Gurū in human form. It has been providing necessary spiritual guidance to the millions of Sikh devotees since then and being worshipped as Shabad Gurū.

The emergence of this book 'Divine Revelation' at this juncture is certainly a very laudable step. Authentic information has been provided in an easy language while keeping brevity intact. Relevant facts about the contributors which include six Gurūs, fifteen Saints, eleven Bhaṭṭ along with four others closely connected with the Gurūs have been presented here in a graphic manner. The author has been able to explain in a logical manner why this scripture was compiled by the Prophet himself. One wonders why so badly needed basic information was not provided so far. He has raised many important points and each one can form the cogent reason for further explanation.

The author, Dr. Sarbjinder Singh is a young and upcoming but serious scholar of Comparative Religious Studies. He is presently

engaged in teaching and conducting research work in the Department of Sṛī Gurū Granth Sāhib Studies in Punjabi University, Patiala. His companion Pañjābī volume 'Dhur kī Bāṇī' has amazingly recieved well winning accolades from all corners. He deserves all encouragement and praise for this effort.

The designers and publisher of this research work, Sikh Foundation, New Delhi have done a wonderful job by bringing out this volume so well that it has turned out to be collector's piece. The publisher has maintained the tradition of adhering to dizzy heights in the field of producing religious books, which it started some years ago. It gives me immense pleasure to associate my self with such an exalted venture.

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The Holy Scripture

The existence of a religious denomination is not possible without scripture. These scriptures are to show the path to the followers to act according to the principles of faith as laid down by their Prophets, Gurūs, Saints and Holy men. Taking the refuge of these scriptures, the followers have been able to adhere to the traditions of their faith even after centuries. Using those prophetic dictates for the welfare of the society, they not only attract other people towards their faith but also are in a position to convince them to adopt the same. It is because of these scriptures that we find religion in every nook and corner of the world and the presence of every culture is made available to us.

It is therefore clear that holy scripture is the central-pivot of the religion; it is the life and blood of the religious thought. It would not be an exaggeration to aver that the existence of religion can not be thought of without scriptures and the fear of effacement into oblivion is always looming large without these. That is why scripture is considered so central and essential for the religion.

A scholar avers that scriptures are like springs of fresh and cool water for travellers who are tired and thirsty due to long and arduous journey in the deserts. The holy scriptures are compared with the dense shade provided by green trees in the sandy dunes. It is therefore clear that the relationship of religion and scripture is that of soul and body.



Uniqueness

The Holy Bible, Holy Qurān, Sacred Vedas, Jain Angas, Buddha Tripiṭika and Srī Gurū Granth Sāhib are the famous scriptures of the world which not only gave expression to the principles of their own faith but also helped in creating great nationalities. If we look at the history of the creation of the above mentioned scriptures, the glimpses of the unique distinction of Gurū Granth Sāhib manifest prominently, because :



1. In the annals of the world religions, this is the only scripture which has been accepted as Gurū.
2. This is the only scripture which is compiled by one of the Prophets himself and consequently this

scripture has been accepted without any ifs, buts and doubts whatsoever.

3. In this scripture, the life sketches of the Prophets have not been presented as miracles.
4. The thought process and philosophy presented here, while opening the doors of human salvation creates a picture of a person who treats the emancipation of humanity, life dedication to the Lord and the ultimate death as the same for him.
5. This scripture has the 500 year long history of India (12th to 17th Century A.D.) preserved in its contents.

Editorial Pattern

The task of editing Gurū Granth Sāhib was carried out by the fifth Master, Gurū Arjan Dev himself. The work of editing this 'Divine Revelation' started in 1599 A.D. For this purpose, the enchanting and captivating surrounds of Rāmsar, having a close proximity to Amritsar were chosen. Bhāi Gurdās got the honour of scribing this Granth and the great work was completed in 1604 A.D. It was first installed in Harimandar Sāhib and Bābā Buḍhā jī was appointed its first Granthī. The first Hukamnāmā (divine dictate) that appeared was as under :

Sūhī Mahlā 5

santā ke kārāji āpi khaloiā hari kammu karāvaṇi āiā rāma.
dharati suhāvī tālu suhāvā vichi amritu jalu chhāiā rāma.
amritu jalu chhāiā pūrana sāju karāiā sagala manoratha pūre.
jai jai kārū bhaiā jaga antari lāthe sagala visūre.
pūrana purakha achuta abināsī jasu veda purānī gāiā.
apanā biradu rakhiā paramesari nānaka nāmū dhiāiā.1.

(G.G.S. pg. 783)



Why edited ?

* Purification of Bible

Judaism and Christianity are the two famous and main religions of the world. The religious scriptures of both these religions are given the name Bible. It is in two parts :

- i. **The Old Testament** - This is the scripture of the Jews. 'Testament' here means 'Agreement', which the prophets of the Jews made with God.
- ii. **The New Testament**- This is the holy scripture of Christians. This promise was made by Jesus with God.

These two scriptures together were named Bible. The Christians accepted this scripture and Judaism as their legacy. In this holy scripture, there are 66 books out of which 39 are part of the Old Testament and New Testament comprises 27 books.



The main problem with this scripture was that it was created about 100 years after the demise of Jesus. The act of preaching and development of Christianity started in a big way after the departure of Jesus. But the main problem that arose was that in the absence of a written scripture, the interpretation of the principles of Bible was done in an altogether arbitrary manner resulting in total distortion of meanings. This problem was really a serious one for the devout Christians because they could realize that if soon after the departure of Jesus such a practice could start, then after the passage of time, the problem would take such a serious turn that it would be impossible to retrieve and gradually the general public will lose faith in the Christian way of thought. Consequently the fear of effacement of the religious thought will always loom large forever. Therefore after a sustained contemplation, the compilation of this book started in 52 A.D. and was completed in 100 A.D. After

completion, the name 'Purification of Bible' was given to it.

The Sikh Gurūs were fully conscious of this fact. Therefore Gurū Nānak himself preserved his whole Bāṇī in written form and passed on this collection to the next Gurū along with other Bāṇīs that he had collected from different sources. This tradition continued up to the fifth Gurū because the Sikh Gurūs never wanted to see their followers facing the same problem as that of Bible. They therefore decided to complete the task of compiling this holy scripture under their own supervision.

* Holy Qurān

The prophet of Islamic religion was Hazrat Mohammad Sāhib and he was born in Mecca. The holy scripture of this religion is Qurān. The root of the word Qurān is 'qura' which means to read, speak and gather etc. Thus the meaning of Qurān is scripture to be read, to be spoken or that compilation in which books of earlier prophesis as well teachings have been collected.

The Holy Qurān contains those words of Allāh that were revealed to Hazrat Mohammad through the angel Gibrāil. During the holy month of Ramadān in 610 A.D. the verses (āits) of Qurān started being revealed to Mohammad Sāhib and this continued for 23 years without a break. Prophet Mohammad was not literate, so he used to learn this message by heart and this was later on dictated to the scribe. The leading scribe among many others was Zaid Bin Sābit. Till the demise of Hazrat Mohammad, Qurān was either memorised by several people or it was written on the palm leaves, bones or the animal hides.



After Prophet Mohammad, the Khalāfat age started. The main Khalifās of this period were - Hazrat Abū Bakar, Hazrat Umar, Hazrat Usmān and Hazrat Alī. During the Khalāfat of Hazrat Abū Bakar, big

battles were fought and in these battles, those who laid down their lives included most of the Hāfīzs. It was but natural that the conditions created thus were going to be a cause of concern. If those people who had memorised the Holy Qurān disappeared one by one, then what would be the fate of the scripture. Therefore it became necessary that the verses of Qurān be preserved or compiled. For this, Hazrat Umar consulted Hazrat Abū Bakar and they felt the need of some other ways of preserving the holy verses apart from memorising. But Abū Bakar was indecisive as to whether the task which was not undertaken by the Prophet himself should be pursued or not. But after being persuaded and convinced by the arguments of Hazrat Umar, he appointed a committee under the leadership of Zaid Bin Sābit. This committee collected all the writings & Hāfīzs and prepared a standard text after large scale consultations. A copy of the manuscript was placed with Hazrat Hafzā, the revered wife of Hazrat Mohammad so that whosoever needed could copy from it. In this manner this holy scripture also assumed the written form after the Prophet.

Hazrat Usmān during his reign had got prepared many copies of this and were sent to different parts of the country so that the readings of Qurān were done according to these copies and if there existed any part different from it could be discarded.

Gurū Arjan Dev treated the above facts in a serious way and decided about the compilation of Bāṇī so that such crises do not occur in the Sikh religion.

* The Holy Vedas

Vedas are the holy scriptures of Hindū religion. These are four in number - Rig Veda, Sām Veda, Yajur Veda and Atharva Veda. The entire life system of the Hindū faith is based on these holy books. The most astonishing



mystery of these scriptures is that according to believers of Hindū faith, these scriptures are not human creations. That is to say, their creator is not human. These have come down to earth directly, whereas all other scriptures have been prepared by their prophets or their followers. As such these are the holiest of all and these have also been written in Sanskrit, the language of gods (devas).

There are two very important concepts in Hindū religion on which the whole Hindū faith is based. They are - Shruti and Simrati.



In Hindū tradition, Shruti is used for revelation. Shruti means that which was heard or seen (seer). Whatever holy words the Hindū rishis heard or visualized, those were stored in their memory. Simrati also means to memorise. Another meaning of Simrati is also the code of conduct for the followers of the faith. Famous among these are the Manū Simrati, Nārād Simrati and Yājñyavalkya Simrati.

In Hindū faith, the tradition was prevalent was of oral (memorise and speak) word and not of written text. This tradition continued for thousands of years. The Vedas continued to be in memory and the written form appeared only at the time of Mahābhārat by Rishi Ved Vyās. The long oral tradition continuing for thousands of years gave rise to many problems. The real forms or meanings of Vedas started disappearing. With the passage of time, the priestly class began to discard the holy feeling about these. Their personal narrow ends came to the fore, which resulted in many alteration in the original text. Taking refuge in this distortion, almost three fourth part of Indian populace was rendered handicapped. Women was despised, Vaishyas and Shūdars were confined to a limited role and a new class of Chanḍāls was created which enjoyed no rights at all. The spirit of co-existence disappeared from Indian society and flew away as if it had wings. To establish superiority, the priestly

class did so much harm that the results were really dreadful and highly damaging for the nation for a very long period of time.

The fifth Master wanted to save the Sikh religious scripture from oral tradition so that the scripture does not turn out to be a tool of enslaving people but should be a means of emancipating humanity. That is why, Gurū Sāhib took the decision of compilation of 'Gurū Granth'.

Religious scriptures of Jainism : Pūrav and Ang

Jain religion is an important bead in the garland of the Indian religious traditions. According to Jain believers, their faith came into existence right from the beginning of this world. That is why they consider their faith to be the oldest. The founders of Jain faith are known as Tīrathāṅkars. Tīrathāṅkara literally means the bridge crossing which man overcomes every type of suffering and disease. He becomes free from all ailments. These Tīrathāṅkaras were 24 in number. The first amongst them was Tīrathāṅkar Rishabh Dev whose mention has also been made in Rig Veda. But this religion owes its existence as world religion to Mahāvīra Jain who was the last or 24th Tīrathāṅkara. He is believed to have visited this planet about two thousand five hundred years ago like a divine soul.



The Jain scriptures are known by the names of 'Pūrva' and 'Ang'. These scriptures were written in Ardha Māgadhī or Jain Prākārit. These comprise Jain religion, philosophy, yoga, ethics, education and mythology in detail. But even the followers of Jain religion are not united in their views about these. So much so that the main reason of the followers being divided into different sects is due to the lack of unity of views about these holy books. The main Digambar Jain sect can be seen as an example. This sect accepts only four books as genuine and totally rejects all others. According to them, those books

which contained the words of Mahāvīra are all lost. In fact, the tragedy of Jain scriptures was that despite being the oldest religion, the first attempt to arrange and organise its scriptures was made in the first Mahā Sabhā (big gathering) of Jains in Pāṭliputra in third century B.C. But its form was kept oral only. As a consequence, the first part which was known as ‘Pūrva’, was lost forever and only ‘Angs’ could survive. These were given the written form much later in the fifth century by Achārya Devridhī at the place known as Valabhī in Gujarāt after a very hard labour. It is quite evident that even if we start counting right from the time of Mahāvīra, the Jain scriptures were written about 973 years (close to a millenium) after their Tīrathānkaras. It is evident as to what can happen during such a long oral tradition.

In the Bāṇī of the Sikh Gurūs, a detailed and vivid description of Jain religion and followers of Jain faith is found. Gurbāṇī rejects outrightly their ways of life. This shows that the Gurūs were fully aware of their ritualistic and restrained life-style. How can this be possible that they were not having any knowledge about the history of their scriptures. Therefore in the task of editing the Sikh scripture, the tragedy of Jain religious books must have played its role in some form or the other.

* The Holy Pālī Tripiṭaka

Pālī Tripiṭakas are the holy books of Buddhism. Bodhī followers treat these as the holy words of Lord Buddhā, which he had uttered, after attaining enlightenment, in Magdhī language, also known as Pālī. Till the demise of Buddhā, these were not reduced to writing and keeping them alive in oral tradition was considered a sign of their holy form, though the style of writing was in existence by that time. It however was not much popular. Buddhism being easy and clear to grasp became very popular in India and abroad in a short period of time. But here a



problem also arose that Buddhā's words not being in written form began to be interpreted in a number of diverse ways. Whatever the facts may be, there was no written form of Buddhā's words and principles of Buddhism before the time of Ashoka. These were given complete written form in 85 B.C. under the supervision of King Viradgāmanī of Ceylon. In the beginning, these were inscribed on the marble slabs which are in existence even today. This way the teachings of Buddha assumed the written form about five hundred years after Buddha. This is well nigh impossible that the oral tradition continued for such a long period of time and no changes occurred in its form. A number of examples of this are also available from the Tripiṭakas. Besides this, if the history of Buddhism is studied then it becomes amply clear that the main reason behind Buddhism being divided into different sects is the difference of opinion about the interpretation of teachings of Lord Buddha.

Gurū Nānak, during his Udāsīs had long interactive meetings with Nāthas, Siddhas and Yogīs belonging to various sects of Buddhism. He had adequate information about the reasons of their different forms. This was but natural that this information also reached Gurū Arjan Dev. Hence to ensure that Sikh doctrine remains free from any doubts, he himself might have considered it fit to edit the scripture himself.

*** Inter Faith Dialogue**

At the time of the advent of Sikh religion, there were two main religions in India - Hinduism and Islam. Both the religions hated each other. For Hindū faith, Islām was barbarity and for Muslims, Hindū religion was paganism. This hatred was so deep rooted that any follower of Hindū faith who crossed Hindū Kush mountain was treated as a serious defaulter and the punishment was his removal from the faith for all times to come. The problem with Hinduism was that

the Hindūs not only hated the Muslims but had also divided its own society on unethical basis that their faith in being human had also been shattered badly creating perpetual divisions in the society; thus paving the way for the subjugation of the country. On the other side, Islām was the religion of the ruling class, as a result, they not only considered their religion as the best but also themselves. It was in their mind that either the Hindū society should embrace Islām or should agree to stay and live the life as second rate citizens. The consequence turned out to be mutual hatred only. At the level of practice, there was not even a trace of religiousness among the preachers of both the religions.

If one has to express this situation in very simple words, it can be said that the entry of Gītā in the mosque was paganism and the presence of Qurān in the temple was barbarism. The spirit of sitting together was totally absent. Gurū Arjan Sāhib wanted to bridge the gaps so created among the followers of various religions in the world and aimed at converting the principle of “all to be brought together” into real practice by establishing Gurū Granth Sāhib.

*** For the distinct existence of Sikhism**

Sikh religion was not a reformist movement that the founder of the faith, Gurū Nānak would come, remove the distortions in the contemporary religions and depart. Gurū Nānak while rejecting the principles of traditional religious faiths laid down the base of such principles which while totally smashing the principles of exploiting humanity, also showed new paths leading to the creation of new man, new society and new nation. This fact is revealed by Gurbāṇi itself, Gurū avers :

varata na rahau na maha ramadānā.
tisu sevī jo rakhai nidānā.1.
eku gusāi alahu merā.



hindū turaka duhā neberā. rahāu.

haja kābai jāu na tīratha pūjā. eko sevī avaru na dūjā.2.

pūjā karau na nivāja gujārau. eka nīrankāra le ridai namaskāru.3.

na hama hindū na musalamāna. alaha rāma ke pinḍu parāna.4....

(G.G.S. pg. 1136)

Besides this, the following five basic elements are a pre-requisite for any religion :

- i. Prophet
- ii. Script
- iii. Culture
- iv. Scripture
- v. Form



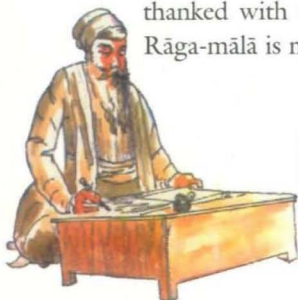
Sikh religion had its own ten Prophets (Gurū Sāhibāns) and the founder of Sikh faith was Gurū Nānak. There was their own script known as Gurmukhī which was used for writing Gurbāṇī and Gurmat literature. Their own culture based on Sikh principles had also taken shape. Now what was required was their own scripture so that Sikh religion could be established forever. A distinct form was bound to be there based on that scripture which manifested itself in the form of the man adorning the five Kakārs, after the creation of Khālsā.



Sequence of Bāṇī

The Ādi Granth edited by Gurū Arjan Dev jī, whose printed version in the current form comes to 1430 pages, can be divided into three sections -

1. Page 1 to 13 comprises the Bāṇī of Nitnem i.e. 'Japu' which is without rāga and 'So daru' & 'Sohilā' whose Shabads are in the rāgas.
2. Page 14 to 1352 is strictly based on musicology and comprise a large section of Gurū Granth Sāhib. Gurū Arjan Dev jī has divided this section into 30 rāgas and afterwards, Gurū Gobind Singh jī included the Bāṇī of Gurū Tegh Bahādar Sāhib, finally adding the rāga Jaijāvanti; thus making a total of 31 rāgas.
3. Page 1353 to 1430 includes Salok Sahaskriti Mahalā 1 and 5, Salok Bhagat Kabīr and Farīd jī, Sawaīe Sri Mukhbāk Mahalā 5, Bāṇī of Bhaṭṭ, Salok Vārā te Vadhīk, Salok Mahalā 9 and Mundāvaṇī Mahalā 5. The text of Gurū Granth Sāhib ends here. In the starting saloka of Mundāvaṇī, Gurū Granth Sāhib has been portrayed as such a dinner plate in which many types of food has been presented. These preparations are the main basis of the consciousness of the contented life. By this, man has to attain the spiritual heights. After this, very humbly Akāl Purakh has been thanked with whose grace this task could be completed. Rāga-mālā is mentioned in the end of Gurū Granth Sāhib.



pūrā satiguru jāṇīai, pūre pūrā ṭhaṭu baṇāiā.
pūre pūrā tolu hai, ghaṭai na vadhai ghaṭai vadhaiā.
(Bhāi Gurdās, vār 26 paufī 16)

Sequence of Rāgas

Rāga is the foundation of music and Gurū Sāhib was well acquainted with the importance of music. Music tops the list of all fine arts as it takes the person into a state of bliss (*bismād*). The effect of music is such that steps of travellers come to a halt by themselves, birds stop swinging their feathers; as we know that Shabad of Gurū Nānak and Rabāb of Mardānā was always together. Apart from this, the music relates with the mental state of man. As the feelings or the mental state changes, so do the time of singing the rāgas. That is why rāgas have been accorded very high importance in Gurū Granth Sāhib.

The sequence of rāgas included in Gurū Granth Sāhib is as under -

Rāga	Time of singing
1. Sirī rāgu	Last quarter or at noon
2. Mājh	First quarter of night
3. Gauṛī	First quarter of night
4. Āsā	In the morning
5. Gūjarī	Second quarter of the day
6. Devagandhārī	Second quarter of the day
7. Bihāgarā	At mid-night
8. Vaḍahansu	At mid-day or second quarter of the night
9. Sorathī	Second quarter of the night
10. Dhanāsarī	Third quarter of the day



11. Jaitasārī	At fourth quarter
12. Ṭoḍī	Second quarter of the day
13. Bairārī	Second quarter and in the evening
14. Tilang	Third quarter of the day
15. Sūhī	Two hours after sun rise
16. Bilāval	First quarter of the morning
17. Goṇḍ	Second quarter of the day
18. Rāmakālī	From sun rise to first quarter of the day
19. Naṭ Nārāin	Second quarter of the night
20. Mālī Gauṛā	Third quarter of the day
21. Mārū	Third quarter of the day
22. Tukhārī	In the evening
23. Kedārā	First quarter of the night
24. Bhairau	Early morning
25. Basantu	First quarter of the day and in spring season
26. Sārang	Any time
27. Malār	Third quarter of the night
28. Kānaṛā	Second quarter of the night
29. Kaliān	First quarter of the night
30. Prabhātī	First quarter of the day
31. Jaijāvantī	Second quarter of the night



Sequence of Poetic Forms


After the sequence of the contributors and rāgas, Gurū Arjan Dev ji has used various forms of poetic compositions in a marvellous way. Before the start of Bāṇī in any rāga, Mūl-mantar (basic sermon) has been given which is called the Manglācharan (invocation). Mūl-mantar has been given before the start of the very first Bāṇī Japu in Gurū Granth Sāhib. It has appeared in Gurū Granth Sāhib in various forms which are as under -

‘Tka oankāra satināmu karatā purakhu nirabhau niravairu
akāla mūrati ajūnī saibhan gura prasādi’,

‘Tka oankāra satināmu karatā purakhu gura prasādi’,

‘Tka oankāra satināmu gura prasādi’ and

‘Tka oankāra satigura prasādi’.



After this the whole Bāṇī has been given a unique sequence in the form of shabad, ashṭapadi, solahe, chhant, vār and salokas. Gurū Arjan Sāhib has included the related salokas with the pauṛī of every vār. The salokas which were left alone, were collected at one place under the heading ‘Salok vārā te vadhik’. Besides this, the use of dupade, tipade, chaupade etc. and in the end large Bāṇīs such as Bārah Māha, Bāvan Akhārī, Siddh Gostī, Sukhmanī, Oankār, Thītī, Paṭī etc. has been included. Gurū Sāhib has used the word ‘Rahāo’ in the Bāṇī which literally means halt and contains the central idea of the Shabad. Besides this, the counting of Bāṇī has been done with the use of numerals. With this mathematical sequence, a stamp has been put on the Gurū’s Bāṇī; thus keeping it in the pure form. By this way, no Shabad can be deleted or added. Going through the editorial scheme of Gurū Granth Sāhib, one becomes aware of the fact that the editor, Gurū Arjan Dev ji was how much conscious about the purity and authenticity of the Ādi Granth.

Total Contributors

Gurū Arjan Sāhib wanted to edit such a scripture which could establish itself globally by breaking the national and international barriers. That is why, apart from including the Bāṇī of Gurū Sāhibs, Hindū Bhagats and Muslim pīr-fakīrs were also given due recognition by including their Bāṇī in Gurū Granth Sāhib. This holy scripture contains words of many languages but their interpretation has been done in Gurmukhī script.

This holy scripture contains Bāṇī of

- 6 Gurū Sāhibān
- 15 Bhagats
- 11 Bhaṭṭs
- 4 Gursikhs

Thus, making a total of 36 contributors.

It is the only scripture of the world which not only includes persons from different religions but from different cultures, languages and castes also; thus taking the dignity of man to the highest peak. The only pre-requisite for inclusion of Bāṇī in this holy scripture is the concept given by Gurū Nānak and not the superiority of caste or class. That is why, a contributor of Bāṇī, Bhagat Ravidās belongs to the cobbler class while the other contributor, Bhagat Rāmānand is a Brāhmin. The house of Gurū negates the superiority by birth and accepts the superiority of the intellect.

Gurū Gobind Singh jī recited the whole Bāṇī at Talwandī Sābo and got it in written form by Bhāi Manī Singh jī. At the time of joṭi-jot (demise), Gurū Sāhib gave it the honour of being the Gurū of the Khālsā in 1708 A.D. at Nānder, Mahārāshṭra, India.



Sequence of Contributors

The contributors of the Bāṇī have been placed in a particular sequence in Gurū Granth Sāhib -

1. First, the Bāṇī of Gurū Sāhibān in successive order.
2. Then, the Bāṇī of Bhagats.
3. Bāṇī of the Bhaṭṭs.
4. Composition of other contributors.



Gurū Sāhibān

The Bāṇī of Gurū Sāhibān has been included under the stamp of 'Nānak'. But to differentiate and indicate that the Bāṇī is of which Gurū, the word 'Mahalā' has been used. For example, Mahalā 1 is written in front of Bāṇī of Gurū Nānak Dev jī, Mahalā 5 in front of Bāṇī of Gurū Arjan Dev jī etc. Gurū Granth Sāhib includes the Bāṇī of first five successive Gurūs and the ninth Gurū. (Tenth form of Nānak, Gurū Gobind Singh jī included the Bāṇī of the ninth Gurū at a later stage.)

Gurū Nānak Dev Jī

Prakāsh	: 1469 A.D.
Place	: Rāe Bhoi dī Talavandī (now Nankāṇā Sāhib, Pākistān)
Father	: Mehtā Kālū jī
Mother	: Tripatā Devī jī
Sister	: Bibī Nānakī
Gurū ke Mahal (wife)	: Mātā Sulakhaṇī jī
Sāhibzāde (sons)	: Bābā Srī Chand and Bābā Lakhamī Dās
Realization	: 1499 A.D., Veīn river, Sultānpur Lodhī
First Proclamation	: Nā ko Hindū hai, nā ko Musalmān hai Neither there is any Hindū nor Muslim
Udāsīs	: 4 - towards North, East, South & West
First Travel	: Towards Hindū religious centres
Second Travel	: Towards Buddh religious places
Third Travel	: Towards the places of Yogīs and Nāthas
Fourth Travel	: Towards Muslim religious centres
Time-period of Udāsīs	: 22 years



Objective of the Travels : * To have dialogue with other religious practices

* For the benefit of One and All -
'chariā sodhaṇi dharati lokāi'

Bāṇī : 974 hymns in 19 rāgas

Special Contribution : * Establishment of Pangat and Sangat
* Choosing the leaders from the Sangat
* Collecting Bāṇī and giving it the shape of a Pothi
* New concept of keeping the Gurū's tradition moving

Jotī-jot : 1539 A.D., Kartārpur (Pākistān)

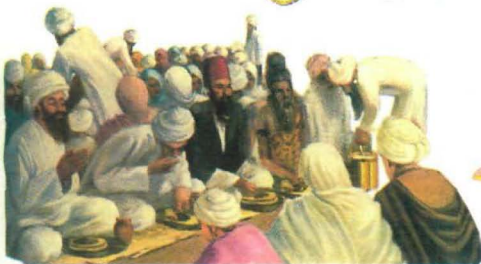
jaba lagu duniā rahiai nānaka kichhu suniai kichhu kahiai.

As long as we are in this world, O Nānak,
we should listen, and speak of the Lord.

(S.G.G.S. pg. : 661)

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ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥



Gurū Angad Dev Jī

Prakāsh	: 1504 A.D.
Place	: Matte dī Sarā, Distt. Firozpur, Pañjāb
Father	: Bābā Pherū Mall jī
Mother	: Bebe Dayā Kaur jī
Gurū ke Mahal (wife)	: Mātā Khivī jī
Sāhibazāde (sons)	: Bābā Dātū jī and Bābā Dāsū jī
Sāhibazadiā (daughters)	: Bibī Anokhī jī and Bibī Amro jī
Meeting with	
Gurū Nānak Dev jī	: 1531 A.D., at Kartārpur
Gurūship	: 1539 A.D., Kartārpur
Preaching Centre	: Khaḍūr Sāhib, Pañjāb
Bāñī	: 63 salokas



- Special Contribution : *
- * Ratification of Gurmūkhī script
 - * Started the tradition of Janam Sākhīs
 - * Gave due recognition to the status of women by appointing Mātā Khīvī as head of the Langar
 - * Preservation of Bāṇī
 - * Established schools to encourage academic and physical education
- Jotī-jot : 1552 A.D., Khaḍṛ Sāhib, Pañjāb

jisu piāre siu nehu tisu āgai mari chaliai.
 dhrīgu jīwaṇu sansāri tā kai pāchhai jīwaṇā.

Die before the one whom you love; to live after he dies
 is to live a worthless life in this world.

(S.G.G.S. pg. : 83)



Gurū Amar Dās Ji

Prakāsh	: 1479 A.D.
Place	: Village Bāsarke, Amritsar, Pañjāb
Father	: Bābā Tej Bhān jī
Mother	: Mātā Sulakhaṇī jī
Gurū ke Mahal (wife)	: Bibī Mansā Devī jī
Sāhibazāde (sons)	: Bābā Mohan jī and Bābā Mohri jī
Sāhibazadiā (daughters)	: Bibī Dānī jī and Bibī Bhānī jī
Gurūship	: 1552 A.D., Khaḍūr Sāhib
Preaching Centre	: Goindwāl, Pañjāb
Bāṇī	: 869 hymns in 17 rāgas



- Special Contribution :
- * Rejected the tradition of untouchability by constructing Bāulī in Goindwāl
 - * Establishment of 22 Manjīs (like 22 states of Akbar) as preaching centres
 - * Establishment of 52 Pīrīs (like 52 body-guards of Akbar) as sub-centres
 - * Started the tradition of meeting the Gurū after partaking Langar
 - * Opposed the rituals of Satī (self-immolating widow) and Pardā (veil)
 - * Got abolished Jazīā - a tax imposed upon non-Muslims by Akbar
 - * Preserved Bāṇī, got prepared Pothīs through his grandson Sahansar Rām in which the Bāṇī of the Bhagats were also collected alongwith Gurūs Bāṇī

Jotī-Jot : 1574 A.D., Goindwāl, Pañjāb.

jagatu jalandā rakha lai āpaṇī kirpā dhāri.
jitu duārai ubarai titai laiḥu ubāri.

The world is going up in flames - shower it with your mercy,
and save it! Save it, and deliver it, by whatever method it takes.

(S.G.G.S. pg. : 853)



Gurū Rām Dās Jī

Prakāsh	: 1534 A.D.
Place	: Chūnā Mandī, Lahore (Pākistān)
Father	: Bābā Harī Dās jī
Mother	: Bebe Dayā Kaur jī
Gurū ke Mahal (wife)	: Bibī Bhānī jī
Sāhibzāde (sons)	: Bābā Prithī Chand jī, Bābā Mahā Dev jī and (Gurū) Arjan Dev jī
Gurūship	: 1574 A.D., Khaḍūr Sāhib
Preaching Centre	: Gurū kā Chakk (Amritsar)
Bāṇī	: 638 hymns in 30 rāgas

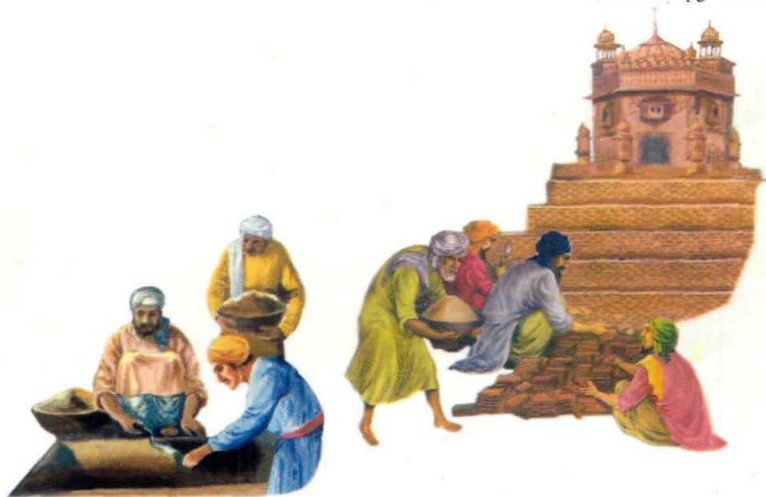


- Special Contribution : * Founded the city of Amritsar (Gurū kā Chakk)
- * Excavation of two sarovars - Santokhsar and Amritsar
 - * Established the Masand system
 - * Started the system of preparing hand-written Guṭkās
 - * Pointed towards a major change through the Baṇī of 'Lāvā'
- Joti-jot : 1581 A.D., Goindwāl, Pañjāb

hama andhule andha bikhai bikhu rāte kiu chālaha gura chālī.
sataguru daiā kare sukhadātā hama lāvai āpana pālī.

I am blind, totally blind, entangled in corruption and poison.
How can I walk on the Guru's path? If the true Gurū, the giver of peace,
shows his kindness, he attaches us to the hem of his robe.

(S.G.G.S. pg. : 667)



Gurū Arjan Dev Ji

Prakash	: 1563 A.D.
Place	: Goindwāl, Distt. Amritsar, Pañjāb
Father	: Gurū Rām Dās jī
Mother	: Bibi Bhāni jī
Gurū ke Mahal (wife)	: Mātā Gangā jī
Sāhibzādā (son)	: (Gurū) Hargobind jī
Gurūship	: 1581 A.D., Goindwāl
Preaching Centre	: Amritsar
Bāṇī	: 2312 hymns in 30 rāgas



- Special Contribution : *
- * Constructed Harimandar Sāhib with four entrances amidst Amritsar sarovar
 - * Established the sarovar and city of Taran Tāran where a leprosy home was built to serve the lepers
 - * Founded the city of Hargobindpur on the banks of river Biās
 - * Constructed a Bāoli in Lāhore
 - * Started the system of Dasvandh (tithe)
 - * Permanent stamp on the Sikh nationality by compiling Adī Granth
 - * First martyr of Sikh religion
- Jotī-jot : 1606 A.D., Lahore (Pākistān)

sagala parādha dehi lroni.

so mukhu jalau jitu kahahi ṭhākuru jonī.

You sing lullabyes to your stone god - this is the source
of all your mistakes. Let that mouth be burnt,
which says that our Lord and Master is subject to birth.

(S.G.G.S. pg. : 1136)



Gurū Tegh Bahādar Jī

Prakash	: 1621 A.D.
Place	: Gurū ke Mahal, Amritsar
Father	: Gurū Hargobind jī
Mother	: Mātā Nānakī jī
Gurū ke Mahal (wife)	: Mātā Gūjarī jī
Sāhibzādā (son)	: (Gurū) Gobind Rāi (Singh) jī
Gurūship	: 1665 A.D., Bakālā
Preaching Centre	: Anandpur Sāhib
Bāṇī	: 115 hymns in 15 rāgas



- Special Contribution : *
- * Undertook travels for the propagation of Sikhism
 - * Founded the city of Anandpur and Gurū ke Lahore
 - * Unique sacrifice for the 'Right to freedom of religion'
 - * Three Sikhs also sacrificed their lives along with him

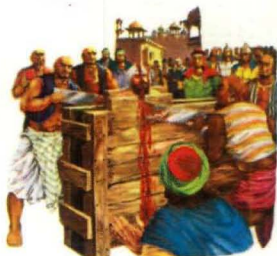
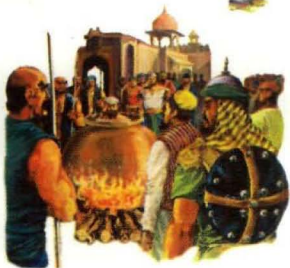
Jotī-jot : 1675 A.D., Delhi

bhai kahu kau deta nahi nahi bhai mānata āna.

kahu nānaka suni re manā giānī tāhi bakhāni.

One who does not frighten anyone, and who is not afraid of anyone else - says Nānak, listen, mind: call him spiritually wise.

(S.G.G.S. pg. : 1427)



Bhagat Bāṇī

The word 'Bhagat' is believed to be related to Sanskrit root 'bhaj'. 'Bhaj' means to recite, worship, service, meditate and share. If one has to state in simple terms, then it can be said that Bhagat is one who through the remembrance (simran) of Almighty, finds the glimpses of the form of Creator in the whole creation, serves him and share his bounties. Besides this, the word Bhagat can be understood by segregating the letters contained in it, as for example, the letter bh (भ) has been taken to be related to bhau i.e. love, the letter g (ग) with knowledge (giān) and letter t (त) with sacrifice. This has been accepted that the person who is endowed with these three qualities, is in reality a Bhagat.

Glimpses of Bhakti movement can be seen in the ancient Vedic literature. The Vedic believers were very simple persons and their devotion was limited only to worshipping of gods or to propitiate their ancestors by offering sacrifices. Being afraid of natural calamities and to be safe from their fury, these people used to worship them so that they could be recipient of their benovelence. As the time passed, all this became very complicated and was converted into rituals, while segregating the common masses.

To oppose all this, Jain and Buddh religion appeared. Over a period of time, these also got divided into many sects and differences also appeared in their principles for attaining supreme bliss.

In the present age, the start of Bhakti movement is believed to be in the beginning of the tenth century from south India. Here, whichever Bhagats appeared, they were very simple in nature. The only aim of their life was to sing songs in the praises of the supreme power. They started to be known as 'Āḍwār'. Āḍwār word was related to Tamil language and was used for that person who had taken dips in

the divine tank, one who has become a soul totally immersed with the divine knowledge. The functions of Āḍwār saints were taken over by Rāmānuj. Without doubt, these saints raised their voices against the ritualistic system, but still they had full faith in the caste system.

In north India, the real impetus to Bhaktī movement was recieved in the time of Rāmānand jī who was fifth in line after Rāmānuj. In reality, he propagated the concept of one God and raised his voice against the rituals. Rāmānand had 12 main followers, among which were Bhagat Kabīr, Ravidās, Dhannā, Pīpā and Saiṇ whose compositions are included in Gurū Granth Sāhib.

To identify the composition of Bhagats, Bhaṭṣ and other contributors, the name of the holy person has been mentioned along with their Bāṇī in Gurū Granth Sāhib.



Bhagat Kabir Ji

Born	: 1398 A.D.
Place	: Banāras, Uttar Pradesh
Father	: Nirū jī
Mother	: Nīmā jī
Wife	: Māi Loī jī
Caste	: Julāhā (weaver)
Initiation	: From Bhagat Rāmānand jī
Bānī	: Total 532 in 16 rāgas
Main Achievements	: * Promoted workmanship and hard labour * Opposed the priest class * Opposed idol worship * Negated caste system
Demise	: 1495 A.D.



jau tū brāhamaṇu brahamanī jāiā. tau āna bāṭa kāhe nahī āiā.

If you are indeed a Brāhman, born of a Brāhman mother,
then why didn't you come by some other way?

(S.G.G.S. pg. : 324)



Bhagat Nām Dev Jī

Born	: 1270 A.D.
Place	: Villiage Narsi Bāmṇī, Distt. Satārā, Mahārāshtra
Father	: Dam Seti jī
Mother	: Gonā Bāi jī
Wife	: Rājāi jī
Caste	: Chhimbā (calico printer)
Bāṇi	: Total 61 in 18 rāgas
Main Achievements	: * Worship of one God * Negated the caste system * Opposed religious factionalism
Demise	: 1350 A.D., village Ghūmān, Gurdāspur, Panjāb



ekai pāthara kijai bhāu. dūjai pāthara dharīai pāu.

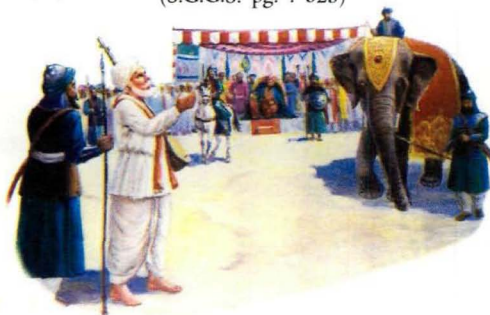
je ohu deu ta ohu bhī devā. kahi nāmdeu hama hari kī sevā.

One stone is lovingly decorated, while another stone is walked upon.

If one is a god, then the other must also be a god.

Says Nām Deu, I serve the Lord.

(S.G.G.S. pg. : 525)



Bhagat Ravidās Ji

Born	:	1376 A.D.
Place	:	Banāras, Uttar Pradesh
Father	:	Raghū Rāi jī
Mother	:	Karmā Devī jī
Caste	:	Chamār (cobbler)
Bāṇī	:	Total 40 in 16 rāgas
Main Achievements	:	* Worship of Formless (Nirgun) from idol worship (Sargun) * Negated caste system and opposed idol worship



jaisā rangū kasumbha kā taisā ihu sansāru.

mere ramaie rangū majiṭha kā kahu ravidāsa chamāra.

Love of this world is like the pale, temporary color of the safflower.

The color of my Lord's love, however, is permanent,
like the dye of the madder plant. So says Ravi Dās, the tanner.

(S.G.G.S. pg. : 346)



Bhagat Rāmānand Ji



Born	: 1366 A.D.
Place	: Prayāg, Uttar Pradesh
Father	: Bhūri Karam jī
Mother	: Shasilā jī
Caste	: Brāhmaṇ
Initiation	: From Swāmī Rāghavāchārya
Bāṇī	: 1 hymn in rāga Basantu
Main Achievements	: * First Vaishnav Bhagat who made the people of low-caste his disciples such as Bhagat Kabīr, Ravidās and Dhannā etc. * Turned from idol worship to the worship of the Formless One
Compositions	: ‘Sri Vaishnav Matābuj Bhāskar’ and ‘Sri Rāmācharan Paddhat’

satigura mai balihārī tora. jini sakala bikala bhrama kâte mora.
rāmānand suāmī ramata brahama. gura kā sabadu kṭai koṭī karama.

I am a sacrifice to you, O my true Gurū. You have cut through all my confusion and doubt. Rāmānand's Master is the all-pervading God. The word of the Gurū's Shabad eradicates the karma of millions of past actions.

(S.G.G.S. pg. : 1195)



Bhagat Jai Dev Ji

Born	: 1201 A.D.
Place	: Village Kendli, Distt. Bir Bhūmi, Bengal
Father	: Bhoj Dev ji
Mother	: Bām Devī ji
Caste	: Brāhmaṇ
Bāṇī	: 2 hymns in 2 rāgas
Main Achievements	: * Composed the granth 'Gītā Govind' * From idol worship to the worship of Formless
Demise	: 1245 A.D.

kevala rāma nāma manoraman. badi amrita tata maeian.
na danoti jasamaraṇena janama jarādhi maraṇa bhacian

Dwell only upon the beauteous Name of the Lord,
the embodiment of ambrosial nectar and reality.

Remembering him in meditation, the fear of birth,
old age and death will not trouble you.

(S.G.G.S. pg. : 526)



Bhagat Trilochan Ji

Born	: 1267 A.D.
Place	: Village Bārsī, Sholāpur, Mahārāshṭra
Bānī	: 4 hymns in 3 rāgas
Main Achievements	: * Adopted the worship of Formless in place of idol worship * Emphasized on discarding worldly rituals




anti kālī nārāiṇu simarai aisī chintā mahi jo marai.
badati tilochana te nara mukatā pītambara vā ke ridai basai.

At the very last moment, one who thinks of the Lord,
and dies in such thoughts, says Trilochan, that man
shall be liberated; the Lord shall abide in his heart.

(S.G.G.S. pg. : 526)



Bhagat Dhannā Jī

Born	:	1415 A.D.	
Place	:	Dhuān Nagar, Distt. Tāṅk, Rājasthān	
Caste	:	Jaṭṭ (agriculturist tribe)	
Initiation	:	From Bhagat Rāmānand jī	
Bāṇī	:	3 hymns in 2 rāgas	
Main Achievements	:	* Worship of One God * Unique concepts of worship * Promoted workmanship and hard labour	

gopāla terā āratā.

jo jana tumarī bhagati karante tina ke kāja savāratā.

O Lord of the world, this is your lamp-lit worship service.

You are the Arranger of the affairs of those
humble beings who perform your devotional worship service.

(S.G.G.S. pg. : 695)



Bhagat Sain Ji

Born	: 1390 A.D.
Place	: Bāndhavgarh, Rīvā, Madhya Pradesh
Caste	: Nāi (barber)
Initiation	: From Swāmī Valabhāchārya
Bāṇī	: 1 hymn in rāga Dhānāsarī
Main Achievements	: * Negated caste system * Perception of the Formless Akāl Purakh * Disbelief in idol worship
Demise	: 1440 A.D.

madana mūrati bhai tāri gobinde.

sainu bhaṇai bhaju paramānande.

The Lord of the world, of wondrous form,
has carried me across the terrifying world-ocean.
Says Sain, remember the Lord, the embodiment of supreme joy!
(S.G.G.S. pg. : 695)



Bhagat Pipā Jī

Born	:	1426 A.D.
Place	:	Gagaroun Garh, Rājasthān
Wife	:	Sītā jī
Caste	:	Rājput
Initiation	:	From Bhagat Rāmānand jī
Bāñī	:	1 hymn in rāga Dhanāsarī
Main Achievements	:	* Became sadhū (hermit) after discarding the royal throne * Dedicated to the concept of unity of God * Established a monastery in Duārka

jo brahamande soī pinḍe jo khojai so pāvai.

pīpā praṇvai parama tatu hai satiguru hoi lakhāvai.

The one who pervades the universe also dwells in the body;
whoever seeks him, finds him there.

Pīpā prays, the Lord is the supreme essence;

He reveals himself through the true Guru.

(S.G.G.S. pg. : 695)



Bhagat Bhikhan Ji

Born	: 1480 A.D.
Place	: Village Kākori, Lakhnau, Uttar Pradesh
Religion	: Islām
Initiation	: From Sayyad Mīr Ibrāhīm
Bānī	: 2 hymns in rāga Sorathi
Main Achievements	: * Faith in one Allah and one Creation * Looked upon all religion and its people as one * Treated the God's Name and His remembrance superior to the Muslim code of conduct
Demise	: 1573 A.D.

**hari guni kahate kahanu na jāi.
jaise gūnge kī mīthiāi**

The glorious praises of the Lord cannot be spoken by speaking.
They are like the sweet candies given to a mute.

(S.G.G.S. pg. : 659)



Bhagat Sadhanā Jī

Born	: 12th century
Place	: Sehband, Sindh (Pakistan)
Religion	: Islam
Bani	: 1 hymn in raga Bilaval
Main Achievements	: * Instead of the prevailing concept of emancipation in Indian tradition, preached the concept of Jivan-mukata (emancipated) and used the term 'ausar laja' (protect honour) for it. * Chose the occupation of a butcher to emphasize on righteous earning but also attained the love of God

tava guna kahā jagata gurā jau karamu na nāsai.
singha sarana kata jāiai jau jambuku grāsai.

What is your value, O Gurū of the world,
if you will not erase the karma of my past actions?
Why seek safety from a lion, if one is to be eaten by a jackal?
(S.G.G.S. pg. : 858)



Bhagat Parmānand Ji

Born	: 1483 A.D.
Place	: Kanauj, Mahārāshtra
Caste	: Brāhmaṇ
Initiation	: From Swāmī Valabhāchārya
Bāñī	: 1 hymn in rāga Sārang
Main Achievements	: * Composed the granth 'Parmānand Sāgar' * Turned towards worship of the Formless from idol worshipping
Demise	: 1593 A.D.

tai nara kiā purānu suni kinā.

anapāvanī bhagati nahī upajī bhūkhai dānu na dīnā.

So what have you accomplished by listening to the Purānas?

Faithful devotion has not welled up within you,
and you have not been inspired to give to the hungry.

(S.G.G.S. pg. : 1253)



Bhagat Sūrdās Ji

Born	: 1529 A.D.
Father	: Paṇḍit Ravidās ji
Caste	: Brāhmaṇ
Bāṇī	: 1 hymn in rāga Sārang
Main Achievements	: * Inspired towards the worship of the Formless One * Worked as an official of Akbar in the area of Sandilā in Avadh * Scholar of Hindī, Sanskrit and Persian language
Demise	: Kāshī, Uttar Pradesh

chhāḍi mana hari bimukhana ko sangū.

O mind, do not even associate with
those who have turned their backs on the Lord.
(S.G.G.S. pg. : 1253)



Bhagat Beṇī Ji

Born	: 15th century
Place	: Village Āsanī, Madhya Pradesh
Caste	: Brāhmaṇ
Bāṇī	: 3 hymns in 3 rāgas
Main Achievements	: * From idol worship to the worship of Formless * Preached the concept of equality

jini ātama tatu na chīnhīā.
sabha phokaṭa dharama abīniā.
kahu beṇī guramukhi dhiāvai.
binu satigura bāṭa na pāvai.

Whoever does not realize the essence of the soul -
all his religious actions are hollow and false.

Says Beṇī, as Gurmukh, meditate.

Without the true Gurū, you shall not find the Way.

(S.G.G.S. pg. : 1351)



Sheikh Farīd Jī

Born	:	1173 A.D.
Place	:	Village Khotvāl, Chāval Mushaikhān, Multān (Pākistān)
Father	:	Sheikh Jamāludīn jī
Mother	:	Bibī Kursham jī
Children	:	8
Religion	:	Islām
Initiation	:	Kutabdin Bakhtiār Kākī
Bānī	:	Total 116 in 2 rāgas
Main Achievements	:	* Head of the Chishtī order of Sūfīs * Established the concept of equality by depicting Creator in the creation
Demise	:	1265 A.D.



dīlahu muhabatī jinha seī sachiā.

jinha manī horu mukhi horu si kāṇḍhe kachiā.

They alone are true, whose love for God is deep. Those who have one thing in their heart and other on mouth, are judged to be false.

(S.G.G.S. pg. : 488)



Composition of the Bhaṭs

The word 'Bhaṭ' is a Pañjābī form of Sanskrit word 'bhrīt' which is believed to have developed from the Sanskrit root 'bhri'. This word was normally use for mercenaries who fought for their masters and while manifesting total devotion to their masters, would treat life and death equally. Besides this, this word was also used for those people who use to sing the praises of great warriors. Mahān Kosh has treated this word in this manner and has taken it to mean those people who sing the praises of great personalities or by presenting their ancestral history would make a man or his family famous. Alongwith this, the meaning of Bhaṭ have been taken as fighters and brave soldiers.

In fact, centuries old history of this class is available which is in Bhaṭākshrī script (a medieval script). The days of their ascending starts from 9th century A.D. In the areas of Rājasthān, their unique stories are in vogue which tell us about their bravery and also bring forth their role as the builders of society. Chānd Vardie who freed Prithvī Rāj from the imprisonment of Mohammad Gaurī and also got Mohammad Gaurī killed by Prithvī Rāj, belong to the Bhaṭ tribe. This legend of Chānd Bhaṭ is very famous in Rājasthān and everybody is aware of it. It is thus evident that there were only two main duties of Bhaṭs - expression of praise and bravery.

The great Gurū Nānak raised the divine concept of 'Ik oankār' creating a context leading from slavery to emancipation and thus, made man aware of his human-ness. He created the present context after taking the person out of his past and future. Then the people having faith in such belief started visualising the prophetic soul who could lead them to emancipation, in Gurū Nānak. Now Gurū Nānak was their true emperor. When this glory of Gurū Nānak reached the Bhaṭs, they also approached the Gurū's court. After having darshan of

the divine soul like those of Gurūs, they were immersed in love and divine grace. They started singing spontaneous praises and then we find many example of their singing the praises of Gurūs and showing exemplary courage as well.

These Bhaṭs composed verses in the praise of Gurūs which are a part of Gurū Granth Sāhib. They also laid down their lives and died as martyrs in many a battle.



Bhaṭ Bāṇī
Major Deeds

- : Total 123 Sawaīe
- : * Unique task of praising Gurū's concept and Gurū's court
- * Praised Gurū Sāhibān on the basis of the image of mythological characters
- * Total faith in Guru-jot and institution of Guruship



Bhaṭ Kalasahār Ji

Bāṇī	: 54 hymns
Sawaīe Mahale Pahile Ke 1	: 10
Sawaīe Mahale Dūje Ke 2	: 10
Sawaīe Mahale Tīje Ke 3	: 9
Sawaīe Mahale Chouthē Ke 4	: 13
Sawaīe Mahale Pañjve Ke 5	: 12

Bhaṭ Kalasahār jī composed sawaīe in the praise of first five Guru Sāhibān. His father Bhaṭ Choukhā jī was the younger brother of Bhaṭ Bhikhā jī. Bhaṭ Gayand jī was his younger brother. In many verses, he had also used his pen-name as Ṭal and Kalh in place of Kalasahār.

su kahu ṭala guru sevīai ahinisi sahaji subhāi.
darasani parasiai gurū kai janama maraṇa dukhu jāi.

So speaks Ṭal the poet: serve the Gurū,
day and night, with intuitive love and affection.
Gazing upon the blessed vision of the Gurū,
the pains of death and rebirth are taken away.
(S.G.G.S. pg. : 1392)

kabi kala sujasu gāvau
gura nānaka rāju jogu jini māṇio.
Kal the poet sings the sublime praises of
Gurū Nānak, who enjoys mastery of
Raja yoga, the yoga of meditation and success.
(S.G.G.S. pg. : 1389)

kalh sahāru tāsū guṇa jampai.
Kal Sahār chants His glorious praises.
(S.G.G.S. pg. : 1396)



Bhaṭ Jālap Jī

Bāṇī : 2 hymns

Sawaīe Mahale Tīje Ke 3 : 2

Bhaṭ Jālap jī is also known by the pen-name of Jal. His father was Bhaṭ Bhikhā jī and his brothers were Bhaṭ Mathurā jī & Kīrat jī whose compositions are also included in Gurū Granth Sāhib. His composition depicts the respect he had for the Gurū's court, especially for Gurū Amar Dās jī and its limits cannot be portrayed.



sakayathu su siru jālapu bhaṇai ju siru nivai gura amara nita...

Fruitful is the head, says Jālap, which bows forever before Gurū Amar Dās.

... tai lobhu krodhu trisanā taji su mati jalha jāṇī jugati.

....says Jal that through sublime thoughts you renounce vices to know the way.

(S.G.G.S. pg. : 1394)

Bhaṭ Kīrat Jī

Bāṇī : 8 hymns

Sawaīe Mahale Tīje Ke 3 : 4

Sawaīe Mahale Chauthe Ke 4 : 4

Bhaṭ Kīrat jī was the younger son of the head of the Bhaṭs tribe, Bhikhā jī. His composition is full of love, the language used is very captivating and it leaves the impression of deep devotion. Alongwith the praises for Gurū Sāhib in his composition, he also joined the sixth Gurū's army and sacrificed his life fighting bravely against the Mughals.



ika aradāsi bhāṭa kīratī kī gura rāmadāsa rākhahu saraṇāi.

Kīrat the poet offers this one prayer:

O Gurū Rām Dās, save me! take me into Your sanctuary!

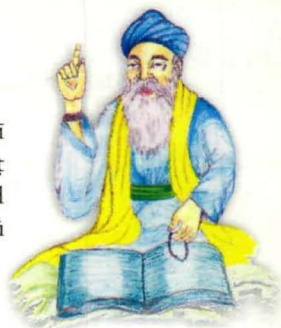
(S.G.G.S. pg. : 1406)

Bhaṭ Bhikhā Jī

Bāṇī : 2 hymns

Sawaie Mahale Tije Ke 3 : 2

Bhaṭ Bhikhā was the son of Bhaṭ Raīā jī and was born in Sultānpur. His sons - Bhaṭ Kīrat jī, Mathurā jī and Jālap jī has also praised Gurū Amar Dās jī, Gurū Rām Dās jī and Gurū Arjan Dev jī in a marvellous manner.



hari nāmu chhoḍi dūjai lage tinha ke guṇa hau kiā kahau.
guru dayi milāyau bhikhā jiva tū rakhahi tiva rahau.

Those who have abandoned the Lord's Name,
and become attached to duality - why should I speak in praise of them?

So speaks Bhikhā: the Lord has led me to meet the Gurū.

As you keep me, I remain; as you protect me, I survive.

(S.G.G.S. pg. : 1396)

Bhaṭ Salh Jī

Bāṇī : 3 hymns

Sawaie Mahale Tije Ke 3 : 1

Sawaie Mahale Chauthe Ke 4 : 2

Bhaṭ Salh jī was the son of Bhaṭ Sekhe jī, the younger brother of Bhaṭ Bhikhā jī. He was the brother of Bhaṭ Kalh jī.



gura amaradāsa sachu salha bhaṇi tai dalu jitau iva judhu kari.

Sal speaks the truth; O Gurū Amar Dās,
you have conquered the army of evil, fighting this way.

(S.G.G.S. pg. : 1396)

Bhaṭ Bhalh Jī

Bāṇī : 1 hymn

Sawaīe Mahale Tije Ke 3 : 1

Bhaṭ Bhalh jī was the brother of Bhaṭ Salh
jī and nephew of Bhaṭ Bhikhā jī.



rudra dhiāna giāna satigura ke kabi jana bhalha unahu jou gāvai.

bhale amaradāsa guṇa tere terī upamā tohi bani āvai.

With the spiritual wisdom of the true Gurū, says Bhal the poet,
these may be counted. O Gurū Amar Dās, your glorious virtues
are so sublime; your praises belong only to you.

(S.G.G.S. pg. : 1396)

Bhaṭ Nalh Jī

Bāṇī : 16 hymns

Sawaīe Mahale Chauthē Ke 4 : 16

Bhaṭ Nalh jī is also known by the pen-name
of 'Dās'. He regarded the pious land of Goindwāl
as heavenly abode.



guru nayaṇī bayāṇī guru guru karahu gurū sati kavi nalha kahi.

So speaks Nal the poet: with your eyes and
with the words you speak, make him your true Gurū.

(S.G.G.S. pg. : 1399)

aba rākhahu dāsa bhāṭa kī lāja.

Now, please preserve the honor of your humble slave Dās.

(S.G.G.S. pg. : 1400)

Bhaṭ Gayand Jī

Bāṇī : 13 hymns

Sawaie Mahale Chauthe Ke 4 : 13

Bhaṭ Gayand jī was the younger brother of Bhaṭ Kalasahār jī and son of Chokhā jī who was the brother of Bhaṭ Bhikhā jī, the head of Bhaṭs tribe. The composition of Bhaṭ Gayand jī in the praise of Gurū Sāhib depicts the true devotion of a Sikh to his Gurū..



nāmu sāru hie dhāru taju bikāru mana
gayanda satigurū satigurū satiguru gubinda jiu.
Enshrine this most excellent Name within your heart,
and renounce the wickedness of the mind, O Gayand
the true Gurū is the Lord of the universe himself.
(S.G.G.S. pg. : 1403)

Bhaṭ Mathurā Jī

Bāṇī : 14 hymns

Sawaie Mahale Chauthe Ke 4 : 7

Sawaie Mahale Pañjve Ke 5 : 7

Bhaṭ Mathurā jī, like his brother Bhaṭ Kīrat jī & Bhaṭ Jālap jī and his father Bhaṭ Bhikhā jī was totally committed to the Gurūs and saw the image of God in the Gurūs.



bhani mathurā kachhu bhedu nahī guru arajunu paratakhah hari.
Speaks Mathurā: there is no difference between God and Gurū;
Gurū Arjan is the personification of the Lord himself.
(S.G.G.S. pg. : 1409)

Bhaṭ Balh Jī

Bāṇī : 5 hymns

Sawaie Mahale Chauthe Ke 4 : 5

Bhaṭ Balh jī was the son of Bhaṭ Sekhe,
who was the brother of Bhaṭ Bhikhā jī.



karama kari tua darasa parasa pārasa sara balha bhaṭa jasu gāiyu.
sri gura rāmadāsa jayo jaya jaga mahi tai hari parama padu pāiyu.
Those who obtain your blessed vision, by their good deeds, touch the
philosopher's stone, and like Bal the poet, sing your praises. O supreme
Gurū Rām Dās, you have attained the supreme status of the Lord.

(S.G.G.S. pg. : 1405)

Bhaṭ Haribans Jī

Bāṇī : 2 hymns

Sawaie Mahale Pañjve Ke 5 : 2

Bhaṭ Haribans jī in his unique style has
illustrated the importance and eulogize the vessel
of the holy Shabad; thus expressing his deep faith
on the Gurū.



haribansa jagati jasu sancharhu su kavaṇa kahai sri guru muyu.
So speaks Haribans: their praises echo and resound all over world;
who can possibly say that the great Gurūs are dead?

(S.G.G.S. pg. : 1409)

Other Contributors

In Gurū Granth Sāhib apart from the Gurūs, Bhagats and Bhaṭṭs, the compositions of four more holy men has been included. These are those great personalities who had seen by their own eyes the life of the Gurūs and the ever increasing area of Sikh faith. Three out of them - Bhāi Mardānā jī, Bhāi Satā and Bhāi Balwand jī were the Rabābis of the Gurūs who used to sing Gurbāṇī in the presence of Gurū. The fourth holy man Bābā Sundar jī was related to the Gurū's family. He was the grandson of Bābā Moharī jī (son of Gurū Amar Dās jī) and his father was Bhāi Anand jī. He was the great grandson of the third Gurū, Gurū Amar Dās jī.



Bhāi Mardānā Ji

Born	: 1459 A.D.
Place	: Rāi Bhoe Ki Talwandī (Shekhūpurā, Pākistān)
Father	: Bhāi Bādare jī
Mother	: Bebe Lakho jī
Caste	: Marāsī (bard)
Initiation	: From Gurū Nānak Dev jī
Bāṇī	: 3 salokas in rāga Bihāgarā
Major Deeds	: * Accompanied Gurū Nānak Dev jī during the four Udāsīs covering a distance of around 39,000 miles for the benefit of One and All * Established a unique example of the relationship of Gurū and a Sikh
Demise	: 1534 A.D., Khuram City



majalasa kūrē laba kī pī pī hoi khuāru.
karaṇī lāhaṇī sati guṛu sachu sarā kari sāru.

Drinking too much in the company of
falsehood and greed, one is ruined.

So let good deeds be your distillery,
and truth your molasses; in this way,
make the most excellent wine of truth.

(S.G.G.S. pg. : 553)

Rāi Balwand Jī

Caste	: Dūm Rabābī (bard)
Gurū's Grace	: Gurū Arjan Dev jī entrusted the title of Rāi upon him
Bānī	: Total 1 (first 5 pauṛīs of Vār) in Rāmkalī rāga
Major Deed	: Kīrtan of Bānī in Gurū's darbār



nāu karatā kādaru kare kiu bolu hovai jokhivadai.
 One who chants the Name of the Almighty Creator -
 how can his words be judged?
 (S.G.G.S. pg. : 966)

Bhāi Satā Jī

Caste	: Dūm Rabābī (bard)
Guru's Grace	: Cremated by Gurū Hargobind Sāhib himself
Bānī	: Toatal 1 (last 3 pauṛīs of Vār) in Rāmkalī rāga
Major Deed	: Praised the Gurūs through Kīrtan



chare jāge chahu jugī panchāiṇa āpe hoā.
 The four Gurūs enlightened the four ages;
 the Lord himself assumed the fifth form.
 (S.G.G.S. pg. : 968)

Bābā Sundar Jī

Born : 1560 A.D.
Place : Goindwāl, Panjāb
Father : Bhāī Anand jī
Bāpī : Total 1 (Sadu) in
Rāmkalī rāga
Demise : 1603 A.D., Goindwāl



satguri bhāṇai āpaṇai bahi paravāru sadāiā.
matī mai pichai koī rovasī so mai mūli nā bhāiā.

True Gurū summoned his family as per his Will.

Let no one weep for me after I am gone,
that would not please me at all.

(S.G.G.S. pg. : 923)

